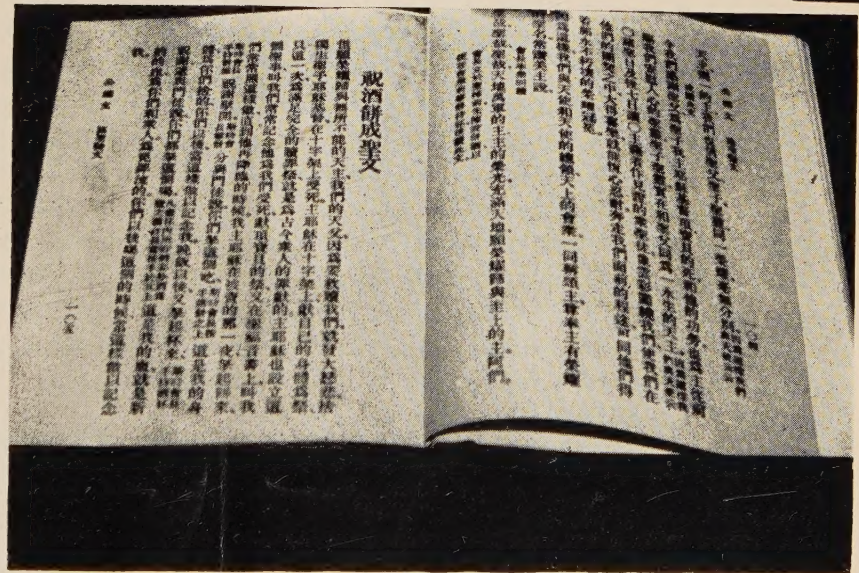


# Friendship

# 友誼

## Worship





## **"FRIENDSHIP"—Magazine of the Taiwan Episcopal Church.**

**Editors: Roy Taylor and John Chien.**

### *Bishop's address at the 15th Convocation*

Mt. 6:33. "Seek ye first the Kingdom of God and his righteousness, and the rest will be added unto you."

#### **1. Twentieth Anniversary Celebrations**

1974 was a busy year for our Diocese because of the 20th Anniversary celebrations.

We started with a Thanksgiving Holy Communion Service in February at both the North (St. John's Cathedral, Taipei) and the South (St. Paul's Church, Kaoshiung) at which the Presiding Bishop John Hines preached and the Rt. Rev. Lani Hanchett (Bishop of our Companion Diocese of Hawaii) and I concelebrated with the Presiding Bishop. In April the renowned Anglican evangelist, Canon Bryan Green, was invited to hold meetings at Taipei, Hsinpu, Tainan, and Kaoshiung. On Sept. 1. (St. Matthew's Day) I ordained Mr. Y.R. Hsia (an agricultural expert in government service) as the first self-supporting clergy in the Diocese.

We also had a fund-raising campaign to raise money for social service work. Nearly N.T.\$400,000.00 (over US\$10,000) was raised, and the Council of Advice voted to grant the sum to St. Peter's Church, Chiayi, for family counselling and nursery work. Part of this money was raised by the Youth in the Northern Deanery who produced a play (Dorothy Sayers' the Birth of the Messiah) at Christmas, by Miss Cynthia Fok (a brilliant young Sheng Kung Hui musician from Hong Kong) who gave a series of piano recitals in June at Taipei, Tainan, Kaoshiung and Hualien, and by a Chinese Painting and Calligraphy Exhibition organized by the Chairman of Lay Work Department, Mr. Y.T. Lee, in November in Taipei. But the greater part of the sum was raised by donations from our own church members, as well as from the Bishop of our Companion Diocese of Hawaii, the Rt. Rev. Lani Hanchett, and the Taiwan Bishop's Commissary in Hong Kong, the Rev. P.Y. Cheung. Also in connection with the 20th anniversary was the Compilation of a History of the Taiwan Episcopal Church, 1954-1974, edited by the Rev. Canon Samuel Chen. This history is just ready for distribution at this Convocation.

#### **2. Church Growth**

The Bryan Green Mission, the annual Clergy Retreat with the theme on Church Growth, and the invitation of 3 members of the Taiwan Church Growth Society to make a study of the work of our Diocese and 3 particular churches were aimed to deepen the spiritual life of our clergy and people, and to increase their evangelistic zeal, so that they may be better able to help the church to grow spiritually and numerically. Statistics of baptism and confirmation during the last 5 years show that there was only one increase, that of 1971 over 1970, from 1972-1974 there was a continual decrease, despite the Evangelistic meetings held last year in connection



with our 20th Anniversary celebrations. There is no doubt that church growth is the main concern of our Diocese now and for some years to come.

### 3. Self-Support

My predecessor, the Rt. Rev. James C.L. Wong, the first Chinese Bishop in our Diocese, was very much concerned about the increase of local giving, and he initiated a Stewardship campaign among all the missions (we have no self-supporting parish as yet) in the Diocese. The total giving by our church members has gone up each year, but as we have only 2000 members, less than 1000 of whom are communicants, we cannot hope to become self-supporting by their donations only.

Consequently, we have in the past 3 or 4 years, strengthened and expanded our church institutions, especially our kindergartens and student hostels. They are, first and foremost, service institutions. We aim to provide our kindergarten pupils, hostel residents, clinic patients, etc with the best service at a reasonable price. We do not go all out for making money from them, but if in the course of our loving and efficient service, we may be able to earn a little income from them, we think that this is legitimate and do it with a clear conscience. We are glad to report that with the increase of 4 new kindergartens and 2 student hostels in the past two years, and the expansion of the existing ones, we can afford to ask for less and less each year the block grant from our Mother Church in the U.S.A.. We even feel a little proud that in 1975, our Diocese is the only one among the 21 overseas dioceses which asks for a block grant from ECUSA smaller than the previous year.

I said that our church institutions are first for service and then for income. But constantly behind these two aims is the most important one, evangelism. We do not apply any pressure on our pupils, patients and residents to get baptized and join our church (we are against such a policy which is contrary to our Lord's teaching and methods), but we do want to pray earnestly and work diligently though we often fail to do so) towards their conversion by words of persuasion and deeds of love.

We pray that in all our service for God and His church, we would seek first His kingdom and His righteousness before everything else.

James Pong

## The Fifteenth Diocesan Convocation

This year's Convocation took place from the 30th January to 1st February. The opening service took place at Grace Church, Tainan, but, because of the problem of dormitory accomodation, the rest of the meetings were held in Kang-shan, as last year.

As usual, the business of the Convocation included the appointment of representatives and a review of the year's work in each of the churches. Topics for discussion included prayer book revision, provision for retiring clergy and medical needs, the progress toward independence, and this diocese's five year plan.



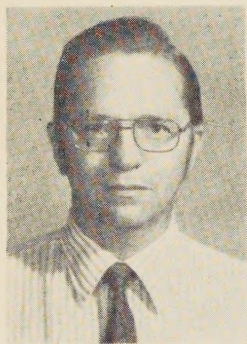
The Bishop's address to the Convocation is to be found at the beginning of the magazine.



## Worship

### Worship and Christian Mission in Taiwan

By Peyton G. Craighill



Several months ago, a young man who is not a Christian came to see me about his growing interest in Christianity. Many things about the Christian faith appealed to him. But there was one aspect of it that left him baffled and bored. This was the Sunday morning services that he had attended. He knew that if he were to become a Christian he would be expected to worship regularly. But how could he when he found these services so dull and hard to understand?

This young man's problem is far too general in Taiwan to be easily dismissed. For the church in its effort to fulfill its mission in this land it raises at least three major concerns. This brief article can do no more than to bring these issues to the reader's attention. But if this beginning stimulates further thought and action, it will have served its purpose.

The first concern grows out of this young man's understanding of the Christian faith. From his remarks, it was clear that he thought of Christianity primarily as a moral system and a way of life for the individual. As far as he went he was right, but he was unaware of a deeper dimension of the faith. He had failed to see that basically Christianity is an *encounter*—an encounter between the living Christ and the people for whose liberation He lived, died, and rose again. And because he lacked this deeper awareness, he failed to grasp the importance of corporate worship within the context of the total process of Christian living.



The people of Taiwan must be helped to see the mission of the Church as that of bringing all people into a life-transforming encounter with Christ and through Him into Christian community with each other. This encounter takes place under many different circumstances. But its definitive expression is found in corporate worship. When worship is approached from this viewpoint, it can be seen to exist at the heart of Christian mission. If we believe that the task of mission is to bring people into encounter with the living Christ, we are implying that its purpose is to bring them into a true experience of worship. Out of this basic encounter all other aspects of Christian living—understanding of the faith, community, and service—can develop. Hence the first concern is so to interpret Christianity to people like this young man that they will be able to accept worship as being at the heart of all Christian living.

The second concern is that services be so ordered and conducted that for their participants they truly are acts of encounter between Christ and His people. In true Christian worship, something *happens*. It is an *event*. Christ calls His people into His presence and through the giving of Himself and their self-offering He re-incorporates their lives into His own. Surely at some time all Christians have experienced worship in this way. But how often Sunday services fall far short of this goal. The reasons for such failures are numerous, but surely one major reason is that those entrusted with the ordering and leading of worship have been given so little training in this aspect of their ministry. How strange that, when preparing and leading worship is such a major part of the ministry of most pastors, it has usually formed such a minor part of their theological education! Here is something for theological educators to take to heart in the training of both clerical and lay leaders.

The third concern is most directly related to the situation of the Church in mission in Taiwan, namely, how can the divine-human encounter in worship be interpreted in ways that will help non-Christians such as the young man in this account, to be brought into full encounter with Christ? Christian worship for non-Christians is no easy matter to deal with. People who have been raised in a Christian environment find great difficulty in sensitizing themselves to what for non-Christians is the strangeness and incomprehensibility of so many things which Christians in their services take totally for granted. Perhaps the best way to illustrate the difficulties involved is to reverse roles. If a full fledged Taiwanese *bai-bai* with all the trimmings were to be dropped into the midst of some middle-class American suburb, can you imagine how the local inhabitants would react? Yet is not much of what we Christians do in worship equally strange and alien to the people of Taiwan?

The gap between the Taiwanese folk culture and Christian worship raises many major problems for the Church's mission in this land. But in recent times, equally serious problems have arisen from an entirely opposite source. This is the influence of Western secularism on the educated younger generation in Taiwan today. Many intelligent young people who have been exposed to a rationalistic, scientific viewpoint have reacted against their own heritage as mere superstition left over from the dark ages and have succumbed to completely materialistic standards. In this condition, how can people be opened up to the elements of transcendence and mystery that are of the essence of Christian worship? For the future, secularist attitudes may create more difficulties than folk superstitions for the interpretation of Christian worship.



A major concern for the Taiwan Episcopal Church as it reconsiders its mission in Taiwan is have to make its worship more truly relevant to this mission. Carrying out this task of adaptation will require much detailed thought and experimentation. The thoughts put forward in this brief article can do no more than point the way which must be followed. If it has done no more than this, then its purpose has been accomplished.



## **The Revision of the Chinese Prayer Book**

Rev. Andrew Huang

Worship is the way by which the world can have spiritual communication with God. It is the Church's most important activity, and one which it can ill afford to neglect. The real essence of worship can be seen in the Word become flesh, who through the Father's love came into this world, and in his complete manhood fully demonstrated what sort of response should be made by the Son of Man to the Heavenly Father's love.

Variety in methods of worship can be attributed to the differing doctrinal emphases in the various churches. Christian worship, like the other activities of man, may easily become corrupt; from time to time, therefore, purification and reform are necessary. Unless we are willing for our liturgy to die or to be dislocated, we must be prepared to admit new methods of revealing the existence of God.

When the Liturgical Movement first came into being in the modern Christian world, it was inclined to esteem the study and investigation of the theology of worship; but the practical job of amending and reforming the liturgy has been the work of the last ten years only. In an age such as this, under the shock of public opinion, the American Episcopal Church has spent the last twenty years assembling all kinds of specialists and liturgical scholars, in order to reform the Prayer Book along positive lines. The Prayer Book is a demonstration of the vitality of the Episcopal Church and a symbol of the unity of the catholic church throughout the world. Shortage of space forbids us to examine the history of the Prayer Book with its successive changes; so what I propose to explain is the basic plan and purpose governing Prayer Book reform at this present time, in order that medieval restrictions may be thrown off, and a worship restored which accords both with Biblical teaching and apostolic practice, whilst at the same time meeting the practical needs of modern living.



In an attempt to match the zeal of our parent church in these matters, the Taiwan Episcopal Church has in the last ten years sought, wherever there was opportunity, to find means for meeting practical needs. Five years ago we translated the experimental Communion service of 1967 into Chinese, and supplied every church in the diocese with copies for their use in which English and Chinese were printed side by side; in this way our people would be able to form some impression of the style of the forthcoming new book. In 1971 the American Church formally printed a book, "Services for Trial Use", which has already been well received everywhere. It is possible that it will later become a formal part of the new book. Last year the House of Bishops passed a resolution, submitted by our own diocesan bishop, Bishop Pong, giving authority to the Taiwan Episcopal Church to revise the Chinese Prayer Book and insert material that accords with our national characteristics and our Chinese customs, thus giving us more freedom and responsibility. In the 100 years or more of missionary work in China, this is a big event, which should prompt us, with a due sense of the importance of the occasion, to summon all our manpower and resources in the fulfilment of the task.

In addition to simplifying the language, the ideal prayer book should meet the following four requirements:-

1. It should agree with the Biblical teaching and the apostolic tradition.
2. It should be in harmony with the style of the prayer Books of the American Episcopal Church and of other places.
3. It should be in essential agreement with the liturgies of other orthodox churches.
4. It should correspond with our national characteristics, our cultural customs and our moral teaching; it must also be suited to the needs of modern society, so that our worship can truly express what the Holy Spirit is doing in our midst at this time and in this place.

In order to accomplish the first three, simply to use the translation method would present no difficulty; but we must include the fourth requirement-this is the point with which we are most concerned. There is no simple answer to the problem. Quite apart from disturbing the special characteristics of the Chinese church which have grown up over many years-a problem which we will not discuss here-we must in the end collect from the vast reservoir of Chinese culture that scattered material which accords with Biblical teaching; in all this we must avoid the pitfalls of failing to see the wood for the trees and of cutting the foot to fit the shoe.

Of course, we must not let these difficulties make us repeatedly lose heart or give up the journey. We must not neglect our responsibility. The important question today is, "How can we collect together the people who have an interest in and concern for this work so that they may work together on the project?" We do not make the mistake of thinking that quick results can be expected. We know we shall meet with many obstacles. It is not our expectation either that we shall produce a flawless liturgy-even the best efforts of man cannot achieve perfection. We only ask for the Spirit's guidance, so that our penitent eyes may see clearly, so that we



ourselves may understand and that worshippers in all places may see the power of God's works, and that the form of our liturgy may more clearly express it. Thus we shall be taking part with all the saved who are in Christ in a great united act of worship, where this world, through Christ, and filled with the love of God, may offer praise and thanksgiving; so may our worship extend through time and space, transcending this world and reaching to heaven itself.

## COMMENT

When we worship we are declaring the 'worth-ship' of God. Of ourselves we are not fit to perform such a task; but cleansed by the blood of Jesus Christ and clothed in his righteousness, we can dare to come before God and offer our worship.

In New Testament terminology, the concepts of 'worship' and 'service' are similar. Worship, then, entails not only a few hymns, prayers, and a sermon on Sunday morning but our attitude throughout the whole week. We should seek to express by our obedience and by our specific acts of witness and service that we reverence God in our hearts.

Worship is also something which will never be out of date. Nearly all the forms of human activity end at death; but in the life of heaven worship occupies central place. The best way to equip ourselves for the life of heaven, therefore, is to learn how to worship here and now.

## New Government Projects

Taiwan is a small nation, with a population of nearly 16,000,000 people. In this fiercely competitive world she has to work hard to keep up with progress in other nations. In the past, agricultural development has been very successful, and now she is working hard to improve her industry. The goals in all this, according to the governor, Hsieh Tung-ming, are to increase job opportunities and to eliminate poverty.

Recently I had the opportunity to go on a government-sponsored trip, organised to give university lecturers newly returned from overseas or whose home is overseas an opportunity to examine new projects first hand. Rather than give a chronological account of the trip, I will briefly mention a few significant developments: this will help you to understand the sort of background against which we continue the work of preaching the Gospel.

On the first morning we were given briefings concerning developments in the field of transportation. First we were told about the electrification of the railway system. Anyone who has stood in line for hours to buy a ticket or made a long, weary journey with small children between the north and the south will readily welcome any alleviation of their distress. The lines are already taking a capacity



load; but when this project, beginning in March of this year, achieves completion in June 1979 the journey from Kaohsiung to Taipei will take only four hours instead of  $6\frac{1}{2}$  to 7, and the traffic volume will increase by 50%. We also learned about the new freeway project. Those who have made the painfully long drive between south and north, often crawling through heavy traffic as the trunk road goes through residential areas, will welcome this improvement. Part of the freeway is open already, and we were able to drive along it. Either because of the toll system, or because drivers are unfamiliar with this type of road, the number of users was very small. It was a great pleasure to travel without any frustrating delays.

It has long been realized that the ports of Keelung and Kaohsiung are too small to deal with the increasing volume of traffic. A stretch of coast to the west of Taichung has therefore been designated as the site for a new harbour. The first job has been to reclaim a long strip of sea-bed. This has been done. As our coaches drove over this area, it was fascinating to think that, a little while ago, we would have been involved in underwater exploration. On the day of our visit there was a very strong wind. The workmen, with protective cloths over their faces and goggles looked like Arab motorcyclists. The work will not be completed until 1982. By then, this bare tract should have undergone a total facelift.

On the third day we visited the Tsengwen Reservoir. Situated in mountainous country just to the south west of the centre of the island, this reservoir was completed in October 1973, and is now operational. We visited this area in beautiful sunny weather, and enjoyed a cruise around the lake. Thus we could understand the tourist value of the lake. The main purposes, however, are irrigation and flood control.

On the fourth day, in Kaohsiung, we visited an area where massive industrial development is projected. The China Shipbuilding Corporation has already begun construction of its facilities: this includes a construction shop 750 meters long and a drydock 950 meters long. This task should be completed by 1976. Thus, Taiwan, which has more of a reputation for breaking up ships than for building them, will be able to redress the balance. Adjoining this site is a much larger area, which is the site of the China Steel Corporation's new mill. As our coach took us over what was for the most part bare ground, our guide had to appeal to our imagination by telling us what would be built in each place. Many technicians are now receiving training overseas. The plant and facilities planned for Phase I should be ready for operation by January 1978.

Throughout the trip there were enough facts and figures to make even the largest computer groan; rather than repeat these, I have given a general picture. When you pray for us, do not think of rows of mud-huts. Pray that the Church may know how to speak to a nation which applies so much of its energy to economic growth.

R. W. T.



# In Memoriam

Dean M. C. Chia

He has fought the Good Fight!

M. C. Chia, the first Dean of St. John's Cathedral, died on Mar. 13th 1975 at 4:50 p.m. in the Center Clinic. In the last twenty months of his 60 years of his life, he fought bravely against cancer of the bladder, but still carried on his priestly duty and was able to complete two big projects which had been the dream of many for 10 years. He indefatigably worked to finish Kennedy House, a hostel for 84 girls on the Cathedral ground and also the Northern Deanery Cemetery which he was the first one to use. Dean Chia, a native of Hopei, became fatherless at 7 and since then struggled with his widowed mother through many vicissitudes. He entered Chinling University but was too poor to finish and the war started. He served in the Railway administration and then Civil Air Transport and Air Asia. He was baptised at the age of 28 through the help of his wife, a grand-daughter of an archdeacon. It was through Mrs. Chia that he relinquished his well paid job to enter Taiwan Theological College and was ordained priest at 49. He served as Vicar of St. Mark's Pingtung, All Saints Kangshan and then as delegate to the General Convention 1967 when he also visited many parishes in our Companion Diocese of Upper South Carolina. He was famous there for his Chinese food to entertain friends. Then in 1968, he took his family to be a missionary to Kuching and worked laboriously in St. Thomas Cathedral. He won the love of the people and in 1971 he came back to Taiwan and was made Canon Residentiary and in 1972, Dean of St. John's Cathedral. He was always hard working in visits and he was tireless in his work despite misunderstanding or lack of support. He had so well arranged everything before he died that he was very calm, alert, and faithful, with no complaints of pain or suffering and always looked towards the future of the Church. Mrs. Chia and the family was in complete trust in the Lord too. What a witness in the wake of the descendance of death on him! Dean Chia is no stranger to illness for he had gone through it many times in his life.

The Cathedral was packed with more than 50 standing at the Funeral service on Mar. 16th, 1975 at 1 p.m. Dean Chia had 6 of his closest associates to be his pall bearers, Bishop Pong preached the sermon, and Prof. Ma gave the eulogy of his fight against cancer. So now, he has finished his course and he has kept the faith.

May the soul of the faithful departed rest in peace and may light perpetual shine upon him! (EBD)

## Around the Churches

### St. John's Cathedral, Taipei

On Thursday, 13th March, after many months of illness, Canon Chia died. We extend our sympathy to his wife and family at this time. The funeral service took



place the following Sunday at the Cathedral. Your prayers are asked for the future of the work here.

### **Advent Church, Hsin-pu**

The wedding recently took place between David Chee (originally from Singapore but now on the staff here) and Miss Ling. We wish them God's blessing on their life and service together.

The Young People's Fellowship has new officers this semester. We still hear from graduates, who are concerned about the progress of the fellowship.

### **All Saints Kangshan**

There is need here for leaders for the Young People's Fellowship. Please pray about this.

### **St. Andrew's, Chiading**

David Lai, having completed his theological training, was ordained deacon at Grace Church on Palm Sunday. He has already been ministering here, but may now do so in his official capacity.

### **St. Michael's, Tainan**

From 27th to 31st January we had morning seminars in which students—mainly non-Christians—discussed from literature, music and the Bible, the subjects of love, joy, peace, faith and hope. The average attendance was 9; amongst those who attended plenty of enthusiasm was shown.

The new building is growing fast. It is already roofed over, but it will probably be July before the work is completed. Please pray that we may find the right students to move in next September. Now is the time for recruiting.

### **St. Mark's, Pingtung**

Rev. Herbert Yen officially retires at the end of March. As there is no replacement yet, he has been asked to stay on till summer. At the clergy meeting held in Kaohsiung on 12th March a presentation was made. (See photograph.)





## GOOD SHEPHERD CHURCH BISHOP'S COMMITTEE MEETING

The Bishop's Committee and their guests met on February 6th at 7:30 p.m. at the MAAG Officers' Club for a lovely dinner meeting. The Reverend Canon Edmund Der gave the blessing before dinner. After dinner Bishop James Pong entertained those gathered with a piano medley. Mr. Jorgen Schroeder, Senior Warden, opened the business meeting. Minutes of the previous meeting were read by the secretary, Mr. Otto Phanstiel, and the treasurer's report was presented by Mr. Robert Chang. The new budget was discussed. Father John Chien, Vicar, announced the opening of a Day Care Center at Good Shepherd Church on March 9th. He also stated there will be a combined Chinese/English service once a month to increase and enrich understanding between the Chinese speaking and English speaking congregations.

Election of a new Bishop's Committee followed the general business meeting. Those elected to serve with the Bishop for one year are: Cmd. Donald Sodrel, Senior Warden; Mr. C. P. Tseng, Junior Warden; Mr. Otto Phanstiel, Secretary; Mr. Robert Chang, Treasurer; Mr. Jorgen Schroeder, Stewardship; Mr. Frank G. Cole, Development Sub-Committee; Mrs. Margaret Hanson, Public Relations; Mr. Thomas Wallingford, Finance Sub-committee.

After the completion of old and new business, Mrs. Carolyn Phanstiel divided the people into three groups for a workshop. Each group was asked to compile a list of the way the Episcopal Church in general and Good Shepherd Church in particular reach out both within the community and within its church family. The three groups then combined their ideas for an imposing list of the Episcopal Church at work. Finally the groups were asked to illustrate the way they best pictured the Episcopal Church in the future. One group saw a beacon, a guiding light, which both gives off or spreads its light as well as draws or attracts with it. Another group saw a non-static church, full and busy, helping not only its members but reaching out into the community. The third group saw the church as the ripples on a pond when a pebble is dropped into the water. The pebble goes deep into the water signifying the deeper meaning of religious life and the ripples extend outward ever outward--signifying outreach.

The meeting was concluded with a benediction by Bishop Pong.



## A black and white photograph of a man in a suit playing a large, ornate keyboard instrument, possibly a harpsichord or spinet, in a room with patterned wallpaper. The man is seated, facing the instrument, with his hands on the keys. The instrument has a prominent keyboard and a decorative case. The background features a wall with a floral or damask pattern and a framed picture or mirror above the instrument. The overall tone is historical and formal.

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# News of SJSMIT, -Hsin-pu

## **Counselling Program Established**

Since last September, St. John's Institute of Technology established a counselling program which is now gaining popularity among the students. Miss Huai Feng Sheng, a graduate student in the Graduate Program of the Cheng Chi University is in charge of this center. Many students come to take aptitude tests and ask for counselling. Twenty other teachers are also taking part in counselling students who have been found in trouble. Many of the upper classmen with good academic achievements had been asked by the school to supervise night studies and to help the weaker students in lower classes. "A sense of responsibility and discipline are the marks of a good Christian school," says the Vice President.

## **Student Mission Planned for Eastertide**

The Rev. Kwo Shing Lin, a priest from Singapore had been invited by the School Chaplain, Fr. Charles Chen to conduct the third all school mission. Fr. Lin had been coming for weekly training for the Advent Chapel student Fellowship. The mission is scheduled on April 15th-17th, 1975. The Fellowship has a weekly meeting on Tuesdays and daily Bible study early in the morning when the school is in session. There are now 40 Anglicans working in the staff plus about 40 students in SJSMIT.

## **A Pleasant trip for the Ders to S.E. Asia**

Canon E. Der was invited to represent the Christian Audio-Visual Association of the Republic of China to attend the WACC-Asia-Pacific Conference in Singapore. The trip was made right after Chinese New Year and Mrs. Der went along. They visited Hong Kong and called on Bishop Gilbert Baker as well as meeting with old Good Shepherd members. Then they spent two restful days with St. Paul's Church, Penang where Fr. Stephen Hu worked for two years. They continued to visit Bishop Savarimuthu of Kuala Lumpur and then spent 5 days in Singapore. Canon Der met Bishop Chiu Ban It and Canon David Dang took him around to visit the work of the Diocese especially the Sheng Kung Hui High School. On their way back they also stopped by Bangkok and Hong Kong. They came back with a deeper insight into the work and the need of the Church. They were concerned with the lack of clergy in the Diocese of Malaya as well as impressed by the work of the laity in such times of need.

## **Dr. Y. S. Tsiang, Minister of Education**

### **Commended St. John's & St. Mary's**

On March 11th, 1975 Dr. Y. S. Tsiang honored the Vice President of SJSMIT by granting him an audience at his Office. He commended Canon Edmund Der for the work of SJSMIT as a Church school which held up to the principle of good education and continued and continued in the tradition of the Church-sponsored Colleges in China. Canon Der also presented to the Minister a copy of his work on the 'Christian Theme on T.S. Eliot's Dram'a'. The discussion was fruitful and cordial which helped the official to understand the problems of the private institutions in Taiwan. The interview was reported to the Board of Trustees of SJSMIT which will soon take appropriate action to meet new requirements of the new Private Schools code to be enforced now.



## **Chancellor of University of Wisconsin-Stout Visited SJSMIT**

Chancellor & Mrs. Robert Swanson of Stout-campus paid a visit to St. John's and St. Mary's on Monday, March 17th, 1975 as part of their official visits to Taiwan as guest of the Ministry of Education. Mrs. Swanson is a devout Episcopalian and Mr. Tak Yue Pong, a recent graduate from Stout who is now teaching at SJSMIT introduced the guests to Bishop & Mrs. J. Pong and Canon & Mrs. E. Der. The party toured around the monumental Church of the Advent, Bishop Wong Memorial Chapel, the workshops and the students tea house etc. Canon Der hosted a Chinese dinner for the guests. Programs of co-operation for possible exchange of books and teachers were discussed. Stout is famous for its industrial education on electronic and computer science.



## **Other Diocesan News**

### **Diocese Planning Housing Scheme for Retiring Clergy**

The Diocesan Finance Committee recently passed a scheme to make grants to clergy at 55 who intended to buy a house or flat for their retirement. The clergy can make a loan and to be deducted from their stipend for the next ten years so that they can retire with a good enough place to live.

### **Plans for Episcopal Endowment Fund and Self-support Scheme**

The Diocese last year was one of the 21 American Episcopal Overseas Dioceses to ask for a reduction of block grants from New York. The Diocesan Finance Committee has plans to allocate within a year or two a Two Million NT Bishop's Stipend Endowment Fund so that we can take up the responsibility of providing stipend for our own Bishop and then cutting the budget every year from New York as well as raising mission assessment to Diocese and Kindergarten to help pay part of the clergy stipend if the priest spends time in supervising Kindergarten work. Those who work in educational institutions will be paid by the school to alleviate the Diocesan pay roll. All agreed that stewardship and Christian education are the key to spiritual growth.

### **Clergy Retreat After Easter**

The Diocesan Office is planning for a Diocesan Clergy Retreat for April 9-11 at St. Benedictine Convent Retreat House in Tamsui, Taipei. The main theme of the Retreat will be on Priest and Preacher; each clergyman will share in leading a discussion as well as assessing 5 sermons preached by their colleagues. At the Diocesan Convocation, Chancellor Herbert Ma pointed out that the laity would try to bring friends to the Church, but the clergy must try to help them grow as Christians by preaching good sermons that meet the needs of the new and old Christians. This should be the underlying theme for this Retreat.





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